/36 cont./

535 On both, the back side is decorated with a double row of
532 short green and blue parrot feathers placed in the long direction.
825 3. The mask of a black bird (tirehãn) has no animal emblem. It is a human face made of a large gourd, the lower third painted black, the rest red. The mouth is equipped with wax lips and wooden teeth. The nose of black wax is located between the narrow eye slits at an unnatural height. A hanging of black and /37/ brown feathers falls from the back, while at the front and on the sides long strips of buriti bast cover the body of the wearer (Pl. X /see p. 112/, 3).

[184] The number of masks is in no way exhausted with these. Each village has its special ones and many a "medicine hut" was actually crammed full of the different types.

Besides those mentioned the following were noted as particularly common among the Karayahi:

The fish: pintado (Pimelodus sorubim), trem-trem (Gymnotus electricus), chicote, piau, and pirarucú (Sudis gigas); the birds: tuyuyu (Mycteria jabiru), japuira (Cacicus sp.) mutum (Crax), jacu (Penelope); finally deer and crabs.

● 521 535 Masked festivals. If there is much food on hand after productive hunting and fishing expeditions, the chief decides to hold a dance festival, which continues as long as the provisions last. The preparations begin several days before the date set. The women attend to the food and drink, the men set to work at making the dance costumes, unless they are still occupied with hunting.

[533] [198] Each dance is known only to certain persons. The songs sung in connection with them, which are handed down from father to son, are allegedly performed in an ancient language incomprehensible to the masses.

[825] [533] Each animal represented has its characteristic sound, which is repeated again and again in the songs. Thus, the pacu cries: heiyoñ he, heiyoñ he, the alligator hu — hu — hu.

[562] [532] [996] The women and children watch the dance, to be sure, but may not look at the masks by themselves, without their wearers, since they are made to believe that the "animal spirits" concerned are really present before them. Only the oldest women are sometimes told the secret.

/37 cont./

•529 535 The festival begins with a procession of the masks through the village. The participants dress in the nearby forest and approach with a loud han hm han. Then everybody cries: nakunerare! There they come!

During the procession the masked men throw sticks of wood in all directions. After they have withdrawn, everything is readied for the feast and drinking bout, until after a few hours the dancers approach again and the dance begins. Like that of the duck-duck, it consists of an odd hopping. The dancer is not permitted to let himself be recognized in any way; he [688] may neither speak nor cough or sneeze, and particularly not fall. Otherwise, as in the case of the duck-duck and the Northwest American hametz, he is killed immediately.

If he finds it necessary to cough, which in view of the stifling heat in his masquerade is not uncommon, of course, he jumps into the circle of men standing about, who cover up his voice by likewise coughing.

The dances take place in a certain sequence; it is the chief who decides which one is to be at the beginning.

532 535 562 688 If a woman enters the secret hut out of curiosity or otherwise takes advantage of an opportunity to see the mask costumes, she is punished by death.

Usually the other women then bring a petition to the chief. The latter lets mercy prevail if the guilty one promises silence and is willing to undertake a task of atonement, which usually consists of weaving a rilo or making a large buriti mat. If she refuses or if the work is not satisfactory, a place in the forest is pointed out to her, and she must appear there at a certain [839] time. She is forced to yield to the men assembled there. If she does not appear, the latter have the right to kill her wherever [966] they find her. The corpse of the guilty one is sunk in the river. [978] No one may enter the hut of the victim, however, since this is considered a sanctuary.

In the same way a man who betrays the secret to a woman is declared an outlaw.

/244 cont./

●527 Regular harvest festivals probably do not take place; the time of the ripening of the food plants, that is to say, the time when they have a great deal to eat, is their chief festival time, however.

B. The Acquisition of Animal Food.

433 The acquisition of animal food is as yet limited to the appropriative form; the Indians have not arrived at animal breeding.

231 825 [262] To be sure, they keep a great many animals in their houses, but do not use them for food, nor do they mate them, but rather, after loss, they catch young specimens again to tame these anew. This pleasure in animals arises from the belief that animals are related to man, are the same in essence; they believe that animals speak and act like human beings, only in a different form. And so they surround themselves with them, in [235] order to divert themselves by their behavior. Only birds are kept for practical purposes, namely, as suppliers of feathers; they are repreatedly robbed of their feathers, which are then made into ornaments. Tamed quadrupeds, as well as chickens, usually run around free; birds have their wings clipped or they are tied to a pole on the roof, in the house, or under a special protective [438] roof (Plate 54, Ill. 1). Apparently there is a trade in birds, for several times I observed wandering Indians who carried little birds with them in small gourds, in order to sell them in other places. /Plate 53 appears here./

231 [136] [262] /245/ Of such domestic animals, I observed the following: Of foreign, imported animals there were: chickens [(h)ănĭ(k)ĕ], pigs [(ī)šă(nē)], dogs (kjŏlŏză), cats [(găh)ănlōĕnĕ]. These animals are not eaten; the Indians are not even acquainted with the eating of chicken eggs (hănĭkĕsi). Pigs are very rare; I saw only one large domestic pig, which was quite obviously kept only out of curiosity.

[Text Continues on P. 155]

/313 cont./

526 Diving is practiced a great deal; they are very skillful at it, dive for a very long time, and bring up lost objects almost with certainty. It is said that exercises in competitive diving take place, at which the winner receives an arrow. They are equally skilled in

[868] Swimming. Children allegedly are not taught it, but learn it through imitation and trial (like walking). They swim rapidly and with endurance. In one village all the young people swam after my boats. At my request they demonstrated for me the various methods of swimming: the men thrust their right and left arm forward alternately, turning over on the side concerned; the women paddle like dogs, but with both arms simultaneously, that is to say, with both arms closed they thrust them forward and under; girls are said to like to lie on their backs and, with both arms outstretched, to strike backwards with a jerk. According to another report, however, the women are said not to know how to swim (?). In swimming races, the distance from one bank of the river to the other (6-800 meters) serves as the course.

The most popular physical exercise is wrestling. At every opportunity, young people practice it; it then proceeds wholly without restraint. The holds are the same as ours, but interlocking the legs seems to be customary. Injuries to arms and legs are said to occur, but fatal ones only if the person concerned falls on his penis. The opponent is not blamed for this.

[527] When the tracajá lays eggs (August to September), wrestling matches (ĭdjāzŏ́) are said to take place; when there is fishing for the tartaruga in the lagoons (September to /314/ October), all-day wrestling festivals (ănărkắn) take place. On these occasions the entire young male population wrestles. The one who causes the most falls is called dĕrĭdŏ́ (= chief); he is given presents by the others, such as arrows and the like. A person who has never been thrown in wrestling is called ĭdjāzūdú; he is also permitted to wear the arm cuffs as well as feather ornamentation, like a married man. The designations ĭdjāzŏ́ and ĭdjāzūdŭ́ are striking; is there perhaps some connection between the wrestling matches and the ĭdjāzŏ́ masked dances?

6:Cook M-3,4 (ca. 1900) 1909
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But these three classes
of masks do not include all the modifications used by the tribe, for each village has its own particular kind, and many medicine huts are crammed with the most diverse types.

If a hunting or fishing expedition has been successful, and there is an abundance of food on hand, the chief of the village may determine to hold a masquerade festival, which shall continue as long as provisions hold out; whereupon the entire village hums with activity for many days preparing for the celebration. The women busy themselves making ready meat and drink, employing all their culinary skill; while the men, if not hunting and fishing, are occupied with the preparation of the dance costumes. One dance is distinguished from another by being performed exclusively by some one person or family, and handed down from father to son; and each one is executed to the accompaniment of songs which are apparently in an antiquated form of speech, unintelligible to the rest of the people. Each animal represented is indicated by the constant repetition in the songs of the peculiar note or sound characteristic of that animal. For example, the paca cries, "Heyon hey! Heyon hey!" The alligator, "Huu! Huu!" and another beast, "Too koo! Too koo! Too-hoo-oo-oo-oo!"

The women and children are merely spectators at these masquerades, and are never permitted, under any circumstances, to see the masquerade outfit, save when an individual is regaled in it, for they must be kept in the belief that the creatures represented, or rather, their shades, are really materialized before them, and that the garb and the being inside of it are one and inseparable, for of course the outfit always covers the entire body of the dancer. Occasionally, however, the old women are let into the secret. This indicates that the secret societies existing everywhere among civilized peoples, admitting men only to their membership and excluding women forever, and who take the most absurd and monstrous oaths to guard their childish secrets from other men, and from their own wives, sisters and mothers, are of savage origin in principle.

The carnival begins with a procession of the masqueraders

6:Cook M-3,4 (ca. 1900) 1909
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527 535 through the encampment, who, having previously stolen away to the jungle and secretly donned their uncouth regalia, suddenly appear; and with a loud cry—"Han hm! Han hm!" rush toward the village, while all the villagers ejaculate loudly, in reply, "Nakum rare! Nakum rare!"—Here they come! Here they come! The procession is almost riotous, for the men throw billets of wood about in every direction. The parade over, all these imitation birds, bugs and beasts, or the materialization of their ghosts, retire again to the thicket, remove their gear, and becoming real men once more, quietly, reënter the village, and the savage banquet is brought on.

After some hours of "eating and drinking and making merry," the masqueraders again rush forth from the woods to begin the dancing. It consists of a peculiar hopping, turkey-step, and rocking the body from side to side. The dancer must not, under any circumstances, permit his real identity to be-
[688] come known to the spectators. He must not speak, nor cough, nor sneeze; and above all, he must not allow himself to stumble and fall, for if he does, he will be immediately put to death. If he should be compelled to cough or sneeze, as frequently happens because of the dust and the suffocating heat under his mask, he springs into the group of men standing near, all of whom begin instantly to cough, and thus contrive to drown his voice.

The various dances follow each other according to a programme arranged beforehand by the chief of the encampment, who presides over the ceremonies and festivities.

535 562 688 If a woman of the tribe should enter one of the secret mystery huts, or should avail herself of an opportunity to look upon a masquerade outfit when not in use, she will be punished with death. It is usual, in such cases, for the other women to intercede with the chief for her life, and he will exercise mercy in her behalf if she will promise silence and will undertake some work of expiation, such as to weave a *hammock*, or braid a large, palm-leaf mat. If she should refuse to do this, or her work should prove unsatisfactory, she will